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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

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THE policy of this lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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As the web-wombed spider puts forth and draws to him; as trees come forth upon the earth; as from a living man, his locks and tresses; so from this Unchanging, comes forth all the world.
—MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XIX November, 1930 No. 1

FIRST-HAND EVIDENCE

IS Theosophy a Revelation to be believed, or Knowledge to be regained? Was H. P. Blavatsky a Teacher, or was she a Revealer, a Leader, an Authority, whether on her own *ipse dixit* or that of others?

These are fundamental questions, because they go at once to the heart of the questioner, and disclose to him his own attitude of mind, his own substratum of experience — in short, they arouse his own latent power of discrimination, his *Buddhi-Manas,* or inherent capacity for direct perception.

If we think that these questions can be answered for us by another, or can be answered at all by anyone except for himself, then at once we have thrown ourselves outside the channel of Spiritual knowledge, and must of necessity rely on hearsay. We become by that mental act divorced from our power of direct perception, incapable of correct cognition, and substitute reliance on others for self-reliance. Mere testimony of this one or that one becomes our basis of judgment, our rule of conduct. Our principle of discrimination sinks into abeyance, because we have, in Spiritual fact, invoked an outside power and authority. Thenceforth we can cultivate our reason, our power to make inference, our faith in and reliance upon this or that, but all our efforts and all our sacrifices will carry us no higher than their source — impressions received from others and the conclusions we base upon those impressions. All this is mere dependence on and cultivation of the Psychic, not the Spiritual, principles of our being. This may land a man either in religion or science, in materialism or in superstition

— *lower* Manas at its best or at its worst, but it can never bring out Intuition and Self-reliance. The man can "do the best he knows," but he can never know what is best to be done, because he has denied his own Divinity. He can only be a leader or a follower of other men, a believer or a disbeliever in his own personal experiences in psychology, or in those of another — tossed hither and yon by every passing wave of emotion, by every current of feeling, every tide of thought, every strong influence brought to bear upon him. How can it be otherwise if we act upon impressions, not upon fixed Principles?

If the teachings of H. P. Blavatsky and *her* Masters are true, then there was a time when we had the same knowledge as They, for we as well as They were upon the same plane of perception. They have retained or regained the Spiritual knowledge which once was common to us all alike. We cannot regain our lost Spiritual knowledge without taking into account the steps of our descent. The stairs by which we ascend are the same as those by which we fell, where They remained the *Achyuta* — the unfallen. The difference lies in the direction taken by the Pilgrims, and that direction is determined by the motive, which is but to say, by the ruling Principles in us, whether *Buddhi-Manas* or *Kama-Manas*. The ruling principles in human nature, and therefore in human science and human religion, are the Lower, not the Higher Self. The Higher Principles apply to all alike, for they are universal and impersonal, not finite and personal.

If Theosophy is not Knowledge to be regained, then it is mere theory or revelation, no better if no worse than the various systems upon which the vast majority of men rely, to which they give their devotion and from which they receive their rewards — wished for, unwished for, and mixed. If H. P. Blavatsky was in fact a Teacher of the history of Spiritual evolution, then the Movement inaugurated by her is one of Education, and rests, not upon her say-so but upon our capacity for direct perception, upon our finding in ourselves the Truth of her teachings. This is the first-hand evidence we all need to regard.

All men have the intuition of brotherhood: why should they permit that universal perception to be betrayed by selfish and partisan appeals to the selfish and partisan elements in themselves? This is the method of sectarianism, as rampant among Theosophists as among other men.

All men have the intuition of Self-reliance: why should they

deceive themselves by dependence upon externalities, whether in men, things, or methods? This is the method of psychism.

All men have the intuition of virtue: why should they allow their Divine energies to be dissipated in forbidden or in unwise channels? This is the method of ignorance.

Where shall our Education begin, if not in the revision of our fundamental ideas of virtue, of self-reliance, of brotherhood, of Self?

The Eternal Basis

The Work of Masters is the establishment of a "Brotherhood of Humanity, a real Universal Fraternity." Loyal to the Great Predecessors of all Time, They hold with absolute Devotion to the Cause of all Causes, which alone can bring about the amelioration of the condition of "the Great Orphan—Humanity." They do not concern Themselves with the changing tide of Public Opinion. They have "the whole of Nature for Their Object."

They work with the mind of the race as They find it. Their Method is the inculcation of True *Ethics* based upon the Eternal Verities. *Ethics* that "sink into and take hold of the real man — the reincarnating Ego," and the practice of which leads to the Goal, the realization of the Identity of all Life — Universal Brotherhood.

Impersonality is Their key-note and Their watch-word. Their Aim, Purpose and Teaching is consistently held in the fore-ground; They remain in the back-ground. The Law of Nature — the Law of Sacrifice — forms Their Basis of Action; They need no temporal Rules and Regulations.

They make no distinction among Devotees. He who serves Humanity, serves Them. He who will live Their Life, will know Their Doctrine.

ON THEOSOPHICAL EFFORTS

I HAVE your letters. The spirit shown in them makes me glad for all of us. Well, you have made a beginning and in the right way, as it appears to me, and while your audience was small, that part you are not responsible for. It matters little if few come to the meetings; those few may be the means of bringing many, and, besides, the effort and sacrifice are what bring *the ultimate result;* "a few drops of rain do not constitute a monsoon, but they presage it." Such things are judged by the effort made and not by the apparent results; the latter belong to the Law and will be felt in time, as sure as effects follow causes. We know that it is the effort that counts, and having made it, Karma does the rest.

Go right ahead in whatever way seems to afford the best opportunity; use your best judgment and don't be disappointed at anything in the way of results that may turn up—just keep on looking for ways and means. Act as seems best under the circumstances that may rise. Something will come of it. If that something is different from what you have liked or planned for, never mind, keep on going. Better make no plan other than to get to work along the line of least resistance. One step will bring another—"C'est le premier pas qui coute."

It should be remembered that it is harder to make a beginning in a large city than in a small one; it takes harder and longer "shouting" to reach those scattered in a big population, but the result should be much greater in time. Also—no matter who comes, it is certain each one will talk to others who never come, and will get whatever impression is made upon the attendant. It is said that each person who hears, will in time repeat something to a thousand others. This statement may be arbitrary, but the number is doubtless large that can be touched in this way; so the radius is not to be reckoned entirely by numbers present, even on this plane of action. This by way of encouragement, not that it is needed, but that it is well to bear in mind the wide range of action of all such work—and that we are not alone. An iconoclast of any well-recognized system, can obtain crowded houses: but a "builder" gets the few. A commentary on the human mind as at present constituted. It also reminds me of Mr. Judge's saying, "Theosophy is for those who want it *and for none others.*"

Our work often lies among those whose ideas are in strong

opposition to what we know as truth. We have to meet ideas as we find them, and extend them in the direction we know. This is a different case from a talk on Theosophy, where we are giving an exposition in order that others may know what it is.

There are many poor unfortunates who are caught in the mazes of the psychic realm; as long as they look there for their "guru," he will not be found. Good thoughts and ideas may go quite easily with self-delusion; indeed, if they did not, there would be less delusion. All these things are good practice for you; each "crank" presents a new phase of delusion, and has to be studied at the time and handled as well as may be, as well as studied further subsequently. The greater the obstacle the greater the effort, so we will see to it that the good work goes on with charity toward all and with malice toward none, and with all our power as the cycle permits.

The general habit is to think of ourselves first, and others afterwards. Reverse the habit—consider ourselves last and least in anything we have to do or say. It may help you if you take the position that "I do not answer; the philosophy does," and "I do not answer the *person;* I answer the *question.*" At the meetings, take the view that we are there to give what help we can to those who come; instead of looking at those present as there to listen to *us.* The feeling that "I am doing something" is natural. But it is better far to "let the warrior in you do the fighting." Think of the Master as a living man within you; let Him speak through the mouth and from the heart. The strength shown is not that of the personality, for like an organization, the personality is only a machine for conserving energy and putting it to use. Why give it credit for anything else?

The attention that is paid to what you have to say in the meetings lies primarily in the native force of truth, but much comes from the *conviction* that one has in presentation, as well as the form used. Judge would sometimes say, "You must not think that I know all these things; I am only telling you of knowledge that exists, and which I am convinced is true." Each must arrive at conviction through a study and application of the knowledge. There is no other way.

—Robert Crosbie.

SHOULD OUR CHILDREN BE "IMMUNIZED"?

THE parent of today is early brought to face this question, all too often with no background of facts on which an intelligent decision could be based, and oftimes with not even the faintest inkling that this well-countenanced act, performed in a few moments, might lead to a series of undreamed-of future effects pregnant with evil for the child whom it is so desired to protect.

Smallpox, Diphtheria, Typhoid fever, are indeed major nightmares in the host of possibilities which every child must face, and we are told that these diseases are preventable, that only through ignorance and prejudice of parents are they possible today at all. A simple vaccination, runs the insistence of the majority of our doctors, costs but a few dollars, is absolutely harmless, and our children are preserved inviolate from the ravages of these scourges. Is it so easy as that? Wonderful. Let's have vaccines for all other physical ailments! This opens up whole vistas of possibilities; nothing is impossible to our Modern Science. Why not go a step further and compound substances to eliminate the alarming tendencies we see developing in our children? Let's have a vaccine immunizing junior against rebellious tantrums, and one to protect sister against "flapperism". And why not some kind of inoculation to stimulate mental activity, and increase capacity by promoting abnormal growth of the brain cells?* Why not, if man is simply a piece of machinery, and if disease, tendencies, capacities, even consciousness itself is but the result of chemical action in the organism? But, here we must pause. Is it? The real question, in this as in all other problems pertaining to Life, simmers down to—What *is* Man?

Theosophy, and Theosophy alone, gives an explanation of the complete man, an explanation which continually eludes Science, studying the body as a mechanism and ignoring the Soul; it equally eludes Religion speculating on the nature of Soul on the basis, and translated into the terms of, bodily existence. Man, says this ancient teaching, *is* a Soul, and periodically exists in and works through a physical body or form constructed of conscious transmuted "lives" drawn from all the kingdoms of nature, mineral, vegetable, and animal. Granting for a moment that this is

* Practically these same things are already being attempted in the new experiments with injections of isolated secretions from the ductless glands.

so—and certainly every experience of life, every grain of tangible evidence collected by our Science confirms it—what might be the effect of introducing into the naturally congregated hosts of chemically balanced lives composing this body, a rapidly multiplying swarm of *invaders* from the animal kingdom, without subjecting them to the natural transforming processes of the bodily functions?

Our physicians tell us in one breath that practically all of our virulent diseases are caused by germ-cells, bacteria, or infusoria inimical to the orderly functions of the body, gaining entrance, multiplying, and either assuming ascendancy—in which case the body is destroyed—or, defending substances are produced by the body which nullify or completely destroy the inimical disease germs, in which case we have a recovery. In the next breath they tell us that by experiment on living animals, serums (*i.e.,* products containing animal germ-cells, bacteria, and infusoria) have been produced which, if injected into the blood stream, will cause the rapid production of anti-bodies ("defending germ-cells") to a point where the virulent disease germ is annihilated immediately on entrance, without waiting for the natural production by the body of its own defenders. Can the medical profession say absolutely that these germ-cells, bacteria, and infusoria, so easily injected directly into the blood stream, cease their natural tendency to multiply when sufficient antibodies have been produced to repel the specific disease for which they were intended? Do they *know* whether or not these animal cells produce denizens in the blood-stream of the man other than those intended? Since the body is so constructed that no substance can, except by unnatural means, enter the blood-stream without being chemically altered (metabolism) and, in a healthy body, made to conform to the existing chemical balance of the blood, can they assure us that this deliberate unbalancing by intravenous injection will not cause an alteration in the future which in itself might be far worse than the original disease which it was desired to prevent?

We depend, and rightly so, on the acquired knowledge and experience of our medical profession in times of physical illness, but the layman, like his highly trained medical brother, is after all a human being, and taking stock of his own nature by means of which some insight into human nature in general is gained, he knows full well that any man, particularly when influenced by authority, is apt to regard some things as proven facts when, in reality, they are but hypotheses inferred from some fact perfectly true in itself, but not necessarily a verification for the structure of theory erected

around it. A brief study of the methods and results obtained from vaccination points all too plainly to the pitiful fact that the thousands of experiments upon living animals, the inoculations with organic and inorganic compounds, the painstaking research, has only served to prove one single item, namely: that certain substances or organisms injected into the blood-streams effectually destroy specific organisms existing in that blood-stream. The nature and composition of other organisms or compounds created, and their effects on the future well-being of the individual, have been almost entirely ignored. Imbued with the fixed idea of exterminating one single type of identified germ-cell, the ramifications growing out of the methods used have so far been overlooked. Our children may some day anxiously seek the causes of strange, baffling and insidious diseases which already are beginning to make their appearance in the human race.

In the light of the distressing experiences suffered by large numbers of army veterans whose bodies *en masse* offered perhaps the greatest living human experimental laboratory ever known, let us see just how thoroughly our scientists have investigated this question, and whether in their (and our) efforts to sidestep certain diseases, we may not be incurring the damage of far worse effects.

Floyd L. Darrow, in a non-technical work "The Story of Chemistry" published in 1928, delineates the progress of modern medical science in the prevention of disease:

> "We no longer recklessly experiment upon a human being with some untested drug of doubtful effect. Armies of guinea pigs, mice and rabbits have been impressed into service. Their bodies become living laboratories in which the scientist makes discoveries of the utmost moment. *And these discoveries hinge upon chemical changes in the organism, often little understood,* and yet holding in the balance the issue of life or death."
>
> "The first great triumph of medical science was Jenner's discovery of vaccination against smallpox in 1796. . . . the changes effected in the blood of the patient are chemical, *but neither their nature nor the composition of the active principle is understood. Such is also true of the vaccines and antitoxins developed in more recent years.*"

A most interesting account is here given of the researches of Paul Ehrlich, an eye-opener indeed for all to whom the term "medical science" means an infallible and all encompassing guide to the mysteries of the human body. Here was a man possessed of a single notion to the exclusion of all else, "searching for a remedy with which to slaughter a microbe which he did not know

existed, and almost by accident stumbling upon the greatest chemico-medical discovery made in half a century." The modern branch of medicine known as serum-therapy is based almost entirely on Ehrlich's theories. To quote briefly:

> "One day in the eighties . . . Ehrlich . . . conceived the idea of injecting a dyestuff into the blood-stream of a living animal. Into the ear vein of a rabbit, he shot a little of his favorite dye . . . . To his amazement, the dye coursed through the blood of the creature, staining nothing but the ends of the nerve fibres. It was this selective action of the dye in staining just one tissue out of hundreds which started Ehrlich on his quest. 'Suppose,' he mused, 'I could find a dye which would select for death the microbes in the human system, but leave the tissues unharmed.' " From then until 1909 he lived with but this single thought. Money, the efforts of capable assistants, and thousands of mice and guinea pigs were used in his search for a specific dye to kill the microbe trypanasomes. Finally, after eliminating other substances, six hundred and five derivatives of the arsenic compound atoxyl had been tried on infected mice. *"Some it cured, only to bring on a worse malady or to afflict the little beasts with an insane propensity to dance."* And then the six hundred and sixth compound was made. It killed the trypanasomes and apparently left no after effects. Thus was born the only specific we know today, outside of quinine for malaria. From this came salvarsan, the famous "606" specific for syphilis. "At last Ehrlich had found a chemical compound . . . which injected into the blood stream, would course through the veins, meting out death to a particular species of microbes . . . yet doing no injury to the tissues . . . *Why this selective property of the drug is a mystery. And why it will destroy one tribe of microbes and have no effect upon all others is also a mystery.* . . . Salvarsan does this in almost 100% of the cases. *Occasionally, occurs the exception that proves the rule. Again, no one knows why."*

A little later on, referring to a new synthetic specific for malaria, it is stated "It is interesting to recall that a few years ago the discovery was made *that paresis—up to that time regarded as incurable, could be checked by infecting the patient with malaria.* The two kinds of microbes could not live side by side in the same blood-stream."

Enough has been quoted it seems, to show, first, that inoculation is not quite the mathematically exact process which a large number of laymen believe it to be; and second, that chemical alterations in the blood-stream, artificially induced, quite possibly lead to a long series of additional alterations, the ultimate effects of which are totally unknown to our modern experimenters.

The statement made in regard to paresis and malaria is thought-provoking. Who can say but what some of the diseases whose effects we are frantic to avoid actually hold back from us far greater evils? Does this mean submission to every ill that afflicts mankind, with no effort to alleviate the suffering? By no means. But do we suppose that this complicated body has assumed its present stature by accident? Can we not see that every organ, every cell in fact, has its appointed duty and purpose? The blood-stream is chemically and organically the product of the food we eat, the air we breathe, and as some of our scientists are even beginning to suspect, the enmotions and thoughts playing upon our consciousness. We are in contact at some time during our physical existence with practically every disease-carrier (germ, microbe, infusoria, or what not) known to mankind. Why are we not dead many times over? Some individuals will not take a virulent disease such as smallpox, for example, even though exposed under favorable conditions. The chemical composition of the blood exterminated the invading germs, reason our scientists. They seek the analysis of the defending substance so that by injection the blood-streams of all individuals may be made to conform. The theory is excellent, but what of the method? There is a world of difference between drugs taken through the digestive or respiratory apparatus as a stimulus or aid to natural bodily functions, and direct injection of animal or synthetic compounds into the blood-stream itself. Right thinking, the precursor of right living, will in time produce in any individual a blood-stream immune to every disease. But what a laborious process! How much easier to have compounds prepared in some laboratory, distributed in neat glass bottles, and injected directly into the blood in carefully regulated quantities, achieving instantly alterations which would involve, if done naturally, self-discipline, introspection, and a certain amount of suffering!

If, however, Karma, the inherent tendency in the universe to restore equilibrium, the balancing of effect against cause, is perceived to be the fact which it is, the net result of such an endeavor to alter a natural effect by unnatural means should exact additional effects which in their entirety will completely offset the original cause. The attempt to purchase immunity in advance for diseases to which we might become susceptible owing to faulty living in the past or the future, by the injection of animal cells into the blood is quite likely to prove a "boomerang" of the worst description. Some idea of the dangers incurred is given in the

researches of Dr. Mainwairing of Stanford University. In the "Scientific Monthly" for October, 1927, and in "Science" for June 21 and July 5, 1929, he gives the results of experiments showing that germ proteins of serums hybridize with body proteins to form new substances, half animal and half human. He thinks that this cross breeding between the germ-cells goes on probably so long as the individual lives; that the characteristics of the cellular products resulting may be protective, may increase susceptibility, may alter bodily resistance, or might be physiologically inert; further, that supposed non-toxic bacteria sometimes hybridize with serum albumen to form specific poisons.

Leaving entirely out of the question ethical and moral aspects, and all reflections on the probable cause and value to the individual of disease as a check to wrong action, it seems perfectly clear that more probabilities exist *for than against* the idea that serum-therapy, at best, only substitutes a host of future possibilities for a doubtful present benefit. Dr. Mainwairing states that *no immunological hypothesis of the past half-century has been verified in over five per cent of the observed clinical cases.*

Among the medical profession some forward looking individuals are already beginning to question the wisdom of artificial inhibition in one direction, only to scatter and bring forth later the same effect in different and oftimes more misery producing forms. Dr. Alexis Carrel of the Rockefeller Institute expresses the idea clearly. He says:

> "Although the adult individual has much fewer chances of dying from smallpox, cholera, tuberculosis or typhoid fever than fifty years ago . . . he surely has more prospect of being tortured by some form of cancer, afflicted with slow diseases of the kidneys, the circulatory apparatus, the endrocine (ductless) glands, of becoming insane, suffering from nervous diseases, or of making himself miserable by his lack of judgment or vices."

When we see that Life is in reality One, and that just as each particle of our physical form affects all other particles, so every thought, every feeling, every act of the individual alters definitely that ocean of lesser "lives" in which he lives, moves, and has his being, we will regard this entire question of disease in a different light. The body as a mechanism reflecting the entire past existence of the individual using it—to be kept in order and repaired in case of violent accident—is one thing; and the regarding of that body (as advocates of serum-therapy do) as the *cause* of disease is quite another. We might as well endeavor to alter the personal idiosyncrasies of the driver of an automobile by changes

in the mechanism of the automobile as to endeavor to eliminate human suffering by unnatural remedies applied to the physical body.

Shall our children be immunized? By all means. Let us endeavor with all our power to immunize them forever against the possibility that their view-point of Life may become so perverted that they will, in a frenzy of fear over "effects not yet come," offer their life-blood as a breeding ground for untold hosts of animal lives.

DANGERS OF HYPNOSIS

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practises true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.—*W. Q. J.*

UNIVERSAL MAN

MANY find no great difficulty in accepting, intellectually, the idea of a universal, all-pervasive Deity, and having accepted this, they must also concede that such a Deity cannot be altogether outside and beyond themselves. In fact they are eventually forced to admit the Self, or Deity as present, as contiguous, as perhaps part-tenant. But this is not the admission; it leaves them still separate from the Self. To be able to think of oneself, in every walk of life, as a universal being, verily the Deity Itself, is a step attained only with great difficulty and travail by the human mind as presently constituted. Yet there is not an event or experience of our daily lives, which, if rightly understood, does not testify that such is the fact.

Until a man can in some degree begin to study himself as a universal being; until he can in some measure realize that every one of "his" principles is a universal principle, and "cannot be thought of as anything in time or space," he will never be in a position to comprehend even intellectually the meaning of universal Brotherhood, nor be able to take the primary step in the study of cycles.

Just as the sunlight, although brought to a burning focus by a sun-glass, still exists in unbroken continuity with the all-pervading sunlight encompassing it, so man's principles, although focussed at given points or centers, exist in unbroken continuity throughout the universe. Even physically speaking he is not encased in a "body" but rather, is embodied in matter. That matrix which he calls his body is but a focal point through which pass unendingly all grades of physical substance. If, then, his embodiment is not in a body, but in substance itself, how can he say where "his body" begins or ends, for physical substance has no definite limits in space. And if this is true of the physical body, the lowest and most static of all his principles, how much more clearly must it be seen to be true when applied to his inner sheaths.

In conceding that his principles are universal, the individual is at once brought face to face with two unavoidable deductions. Looking outward from that center which he calls himself, he sees that his higher principles must exist in and through the very highest intelligences in the universe. He sees that these principles are and must be in unbroken continuity with great beings such as Masters whose consciousness is centered in those higher principles. This realization gives a more vital meaning to the oft repeated saying

that "the Master must first be sought and found within." Having seen that our higher principles are unlimited by time or space we must conclude that the same is true as regards the lower principles; they must pervade and include all the beings and intelligences below us. From this deduction there arises in the mind a still further question. If man is the very hub and center of the great wheel of life, why then should his principles not find their natural focal points and embodiments in certain forms of the animal, vegetable, and mineral kingdoms? If this is true, perhaps we may gain a deeper insight into the meaning of that much abused word "affinities," especially when we are told that "our affinities are *ourselves* in whatever ground they may live and ripen." It also shows clearly and logically how impossible it would be for even the most humble among us to entertain a single thought, feeling, or desire, or initiate an action that is not felt by all nature both above and below us. Verily, it is our weaknesses that make the sins of our brother possible, and the Karma of the animal world is seen to be, in the final analysis, man's Karma. In taking this view, light is thrown on many a hitherto dark saying. For instance, it may not be entirely impossible for us to understand something of what Mr. Judge had in mind when writing as he did in the *Gita Notes* on the "sacrifice of animals."

It is alone through the study of man as a universal being that the nature, genesis, and function of the lower kingdoms can be understood, and the truth of the teaching that animals are man's cast off clothing, may be seen. Man behind the scenes is continually pulling the strings to which these lower automatons respond. It is he who keeps them all in manifestation, just as Krishna says that were he not indefatigable in action, "all these creatures would perish." In this connection it should be remembered that when the word "man" is used, all human beings are included under that term, for did not the Messenger of the Masters of Wisdom say of Them: "They are living *human* Mahatmas."

Man is continually nourishing the gods, and were all men to cease nourishing the lower or infernal gods by entertaining "wolfish" and "tigerish" thoughts and feelings, consequently ceasing to send out into nature's circulatory channels "lives" thus characterized, would not the whole wolfish and tigerish tribes of the animal kingdom cease to exist from lack of sustenance? If they are but embodied extensions of portions of ourselves, how could it be otherwise?

Just as the physical and astral bodies of man have circulatory

systems of their own — with certain definite periods of time marking their gyrations, so the universe as a whole has its circulatory system, its arteries, veins and capillaries. The teaching is that the Sun is the great Heart of the solar world, and that all the "lives" or atoms meet in the Sun in their seventh aspect, every eleven years. This gives us a cycle or time period which must relate more particularly to one of man's higher principles. In the same way there must be certain circulatory periods which mark the passage of the Manasic, Kamic, and Astral lives, outward from man to their respective centers in the universe, and return. These centers are not only in the Sun but in countless corresponding centers in every grade of substance and in all embodiments. The study of these time periods, defined by man himself and correlated with the universal "heart beats" constitute the study of cycles. The return to, or the meeting in him of any or all of these life-streams constitute what he calls "his cycles" or return of impressions.

From this it may be seen that the teachings concerning certain age periods of man, the moment of choice, as well as the cycles of chelaship, are not mere haphazard utterances, but profound expositions of law, based upon a thorough knowledge of cycles, universal and particular — a subject so intricate and profound that a Master wrote it was necessary for Him to study for fifteen years before he approached the study of cycles. And certainly that approach can never be made by anyone save as he sees and knows himself as a universal being, comprising in himself the All, responsible to the last degree to the All. "Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him, in isolation from a single aspect, apart from the 'Heavenly Man' . . . we shall either land in black magic or fail most ingloriously in our attempt." Thus goes the teaching.

Requisites For Progress

Knowing something of the requisites for progress the student will not be surprised to find great progress among those apparently poorly equipped. One who knew little once met one who wanted to learn much. Filled with the desire to give, the one who knew little asked an older friend what to do. "Tell what you know, which is more than you realize," he was told. When the effort was made this proved to be the case and the inquirer did not go away unsatisfied. With Theosophy, as with any idealistic system, no one can really learn until he begins to teach others. There is Law in this.

"OCCULT CONCEPTIONS"

STUDENTS of H. P. Blavatsky's *Secret Doctrine* do not always, perhaps, pay sufficient attention to her method in presenting what she has to say, and the possible benefit to be derived from consciously following that method in studying her teachings. If the method was a good one for her to follow it may be a good one for all to adopt, both in endeavoring to receive accurately the impressions she wished to convey, and in the attempt to reconvey to others the impressions thus transmitted. For it must be evident from the past history of the Theosophical Movement in her and our own time, as well as in all former, that great numbers are attracted who fail to derive that self-direction and self-energization, or Self-Knowledge, which is the prime motive of all great Teachers, and should be the prime object of all students.

If we do but re-echo her words, and repeat her statements we certainly do good to others to some extent, but much in the same fashion as the teller in the bank, or the mail-carrier: our own wage of understanding bears no proportion to the value of what we hand out. Yet her great doctrine is that of the unity of all life, the uninterrupted flow of all action, the necessity, in every minutest part, in every least Being, to *work on with Nature,* if he would even hold his place, let alone progress. We cannot affect others on any plane without the corresponding reactions from the whole of Nature affecting us. What is the meaning, *i. e.,* the *application* of this all-embracing fact, to be made by us?

"Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.,* endowed with a consciousness of its own kind and on its own plane of perception. There is no such thing as either 'dead' or 'blind' matter, as there is no 'Blind' or 'Unconscious' Law. *These find no place among the conceptions of Occult philosophy.*"

Examining ourselves, can not each one make some astonishing and valuable first-hand discoveries, gain Knowledge of self, of the nation, of the race, of human nature at large, of our systems of family and social life, our government, education, religion, science, and actual philosophy of every-day life; can not each one carry out this examination into the kingdoms of nature below man: into our bodies and theirs; on out into the fields of space and their containments—can we not discover for ourselves the wonderful Unity within and behind all, from the tiniest atom to the vastest Solar System, in the light of the quoted statements? If we do that, we will infallibly see

what she means by the "three fundamental propositions." We shall *see* the Consciousnesses at work everywhere in everything, the incessantly continuous change going on—Creation, Preservation, and Destruction, the vast silent, invisible LIFE, in which the ever-present Law sets limits to the vibratory ratio of every object in Space, generating one, dissolving another, moulding a third, in "a never-ending stream of conditioned existence," flowing from the invisible to the visible, and on, whence it came. We shall see that all this movement of objects, their coherence, their maintenance, their dissolution, their rëembodiment, spells Life, spells Consciousness, universal and particular, spells the rule of law in every thing and in every circumstance. We shall ourselves become quick with the fact of the all-pervading Life, and the three fundamentals will become a *living power* in us consciously, as they are in all things consciously or unconsciously. By so much will we *"live* in the *Eternal."*

For all too many students the three fundamentals, and the *Secret Doctrine* itself, exist much as nature exists to the astronomer—an abstract algebraical formula to be studied and observed solely for the pleasure and profit of the beholder—Nature "dead" and "blind," Nature's Divine Order "Blind" and "Unconscious" in his conceptions! Can we not see in Physics, in Chemistry, in Science at large, the Soul-blindness of myriads of the ablest minds? Are, then, the three fundamentals more than an abstract algebraical formula to us, which we in our turn study and repeat for our own pleasure and profit, because we prefer algebraical formulas as a kind of mental chess and checkers to the dull fiction of the churches? Are *our* higher principles becoming any more Conscious on this plane than the higher principles of the astronomer, the physicist, the theologian or the church-goer?

Others there are—the moons, the meteors, the comets among theosophical students—who want an orbit of their own other than the fixed orbit of human nature, the stream or plane of consciousness in which the men of earth find themselves. They do not wish to perfect the consciousness of their own plane, the plane of human life: they want to sail off into the "astral plane," to become "initiated" into the "occult world," to gain "liberation" from the trammels of mundane existence, from the duties and unlearned lessons which everywhere come dutifully and wisely to us for attention. Suppose all men were with one mind to come to the totality of Theosophists and ask them to assume the task and the responsibility of guiding and directing the race in its present bewilderment across the Red Sea of *Kama,* through the "Wilderness" of "Lower Manas" to the fair

"Canaan" of Universal Brotherhood? Would we jump at the chance? No doubt some would join in "spoiling the Egyptians," and raise no objections to the "brazen serpent" and the "golden calf;" some would even help march round "Jericho" and shout! But who among us could provide "manna" for the hungry horde or smite the "rock" of human despair and despondency in the multitude, so that the "Water of Life" might flow for all? If we have not learned to apply the three fundamentals in dealing with our own time, energy, and means; if we do not deal fairly, wisely, humanely, with our own body, mind, and circumstances on their plane of life and consciousness—then we need to *get to work on the fundamentals according to the "Occult Conceptions."*

THE GREAT MIRACLE

Through devotion all things are accomplished — the good man becomes better, the bad man becomes worse. Each becomes like unto that upon which "his heart is set." Each *is* of the same nature as that ideal on which his faith is fixed.

Through *intelligent* Devotion, the seemingly impossible is accomplished — the bad man becomes good, the good man becomes divine, the Divine Man becomes the Saviour of Humanity — the Great Sacrifice — and, thereby, the whole human race is lifted forward and upward toward perfection.

Intelligent Devotion is not selfish, it is not unselfish, it is selfless. It is not for one, it is not for many, it is for the *One* that includes the many — *the All.*

The awakened spiritual Will works the Great Miracle of Transubstantiation. The awakener is Devotion. The sustaining power is Meditation. Behind all, containing all, at the Root of all, seated in the Hearts of all is *the One* — the Perceiver, the Witness, the Spectator, the "on-looking Lord." That Thou Art, O Man!

"THE CONSCIENCE CURE"

THE word "Doctor" means by derivation and original practice, "one who teaches." Its present limited meaning in connection with medicine began when attention became principally directed toward physical health.

Dr. Clarence William Lieb, a New York physician, belongs in part to the ancient fraternity of *doctors*—true teachers of health. In an article published by the *Redbook* magazine for August, 1930, he begins:

> There are some sicknesses that do not yield to ordinary remedial measures, psychotherapy or faith cures—many that seem chronic without cause, acute without reason, for which there seemingly is no primal, physical factor.
>
> These mysterious ailments are growing more common. They are increasing with the increase of prosperity and the dissemination of money among larger numbers of our people. And they are found most frequently among those who, one would think, should be most well and happiest—those bustling men and women who are outstanding successes in all lines of business and the arts.

Then he goes through several remarkable cases, to the bottom of which he sees with a clear vision indeed.

> Here was a young man of more than usual fineness of character, a robust outdoors-lover, who left his office one day, went to the hospital for a minor operation and, for no apparent reason, died within twenty-four hours.
>
> I came to the conclusion that Fred—let us call him Fred because that was not his name—had died for reasons not primarily connected with the operation, so minor indeed that only a local anesthetic was needed. What, then was the cause of his death?

The real cause turned out to be a hidden envy and jealousy of his wife, who was a success in a line of business where he himself was a comparative failure. This, Dr. Lieb calls a "border-line case"—one in which the moral issue is not so clear-cut as in others.

> Not long ago a man came to my office in as bad physical condition as any man can be and continue to work. He had been an extraordinarily successful man, had been sick for two years, had traveled the world over to regain his health, and confided in me that death was the only possible relief for his misery.
>
> I shall not detail his symptoms nor describe the many examinations and tests, treatments and various diets prescribed for this person, without any change in his condition. He began to worry me. I must find relief for him . . .
>
> "What is on your conscience?" I gently asked.

His face went white. He tried to bluff that he was angry, insulted. But he knew that I was interested only in helping him. After a struggle, he replied:

"I owe my partner three hundred thousand dollars. He never asked me for an accounting. He took without question what I paid him. I sent him twenty per cent of what had been our net profits the last year he was in our office. But the business has grown enormously every year since he was last here. The difference—"

"Make out a check for the difference and mail it to him," I urged.

He rose, and without a word walked out of my office.

Two days later the victim accepted the doctor's suggestion, following his check in person to explain it.

The day before my patient sailed, he called on me. A glance told me he was no longer a patient. He was gloriously happy; he declared that he had never felt better in all his life, and I believed him.

That was five years ago, and I meet this man often. We are good friends. He has never been sick since that day. His friends said that his trip abroad made a new man of him!

The next case deserves description in full.

To make my point clearer, let me tell you the story of a famous modern lover. He fell at last in love with a married woman. He truly loved her, as the story proves. She was happy until she met him. Her husband was a fine man; their sons and daughters were adorable. Both the lover and this woman developed different types of sickness, not many months after their relations began.

The woman developed a fear of heart trouble. She was convinced that she had heart disease.

The lover began to suffer from insomnia. He became highly nervous. He was of the romantic, dramatic type; and one day he poured his heart out to his doctor. The thing that haunted him day and night—it was startling to him to be troubled—was his sorrow at separating the woman he loved from the husband and children who worshipped her. Yet he had not the courage of righteousness to give up the woman he loved.

The doctor advised the lover to go away for a few months, camping if possible. After several vain attempts to give up this one woman he had truly loved, the lover made the final gesture of renunciation. He had his forty days and forty nights of sorrow alone, and then one day he returned triumphant. He was cured. And the woman had returned to her husband, and her heart trouble had vanished . . .

And the next is the story of a soul in Avitchi indeed. It is that of a man who for years maintained a mistress in the same apartment building with his wife, who knew the truth quite well, but

completely concealed her knowledge.

> John's conscience began to trouble him. He tried to induce his mistress to move out of the same building, but she would not move. Then John's mind began to brood over the very brazenness of his liaison. What he once had accounted a bit of devilish audacity he began to realize really was devilish. His health broke with astonishing speed.
>
> On his deathbed John tried to confess everything to his wife so his soul might pass in peace. But she told him his mind was wandering, that he was the most devoted, the most faithful husband that ever lived. Again and again John strove to confess, but she only smoothed his brow and hushed him as she would a child who did not know of what he was talking. And John died—in perhaps the realest purgatory through which any man can pass on earth.

Explains Dr. Lieb:

> The big steps in this vicious circle that the victim of soul sickness treads may be explained as follows:
>
> The soul transmits the sorrow, the regret—whatever it is—to the mind. The mind cannot forget it. The thought returns to the trouble even when the patient should sleep. Soon he suffers from insomnia. Malaise develops. Appetite suffers. Next comes malnutrition. The body's resistance to infection is lowered. Along comes a microbe, for instance the germ of tuberculosis, and a chronic wasting disease sets in. Or intestinal infection may occur. This colitis develops; the poisons enter the bloodstream and act upon the mind, and the vicious circle is complete.

But there are many, very many and very complex other ways in which this sinister Karma bears fruit; and in those cases where moral callousness or self-deceit obscure the issue to death and beyond, it is a congenitally poisoned being who next time enters rebirth.

Dr. Lieb sums up:

> Money-hunger and the sins that are committed to get money; sex desires and the sins that are entered to secure satisfaction; ambitions for which men sell their very souls, overturning the scales of justice; social desires, which most often grip women, who do anything, everything for clothes and show to gain "position"—these are the chief causes of many a sickness, many a death.
>
> But as each man is brought up differently, as each woman is raised in a different environment, to each is a different conception of sin. The soul of one may not become sick at an offense that spells death to another.
>
> This is why—this is the adjusting factor—some live and seem to thrive for a time on what causes another to sicken and die. But we are all so close to Eternal Justice that each has a

similar conception of the fundamentals of life, and in the end we live and die by the balancing of its scales.

In the following is some recognition of the mode and function of the ancient healing science:

"It is encouraging to note," said John Moore, "the cooperation of medicine and divinity of certain churches. Bodily disease often begins and feeds upon spiritual distress. More people go to the doctor for spiritual help than the modern clergy are aware of. And they go to him because as a rule he knows human nature better than any other man in the community. The cure of souls is a deep science; it is a wonderful art; it is an enduring sanctity."

Doctors in Theosophy should heed. To them only is given the *full* understanding of the cause and cure of sickness; in Theosophy alone is the safeguard which can prevent the healer, whether medical or ecclesiastic, from becoming a "little guru," a "father confessor," a pryer into other men's secrets, with the evils which follow in the train of the "Jehovah Complex" in all its forms. In Theosophy alone, also, is embedded the doctrine of deep *internal* responsibility, the knowledge that only the pure can truly help in the healing of impurity. The practice which Dr. Lieb successfully essays is attempted by the "psycho-analyst" with dirty hands and the worst of results, in all too many cases.

DIFFICULTY OF DOING GOOD

It takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.—*H. P. B.*

POPULARITY

"POPULARITY"—the acclaim, or, at least, the approval of the populace—what price has Humanity not paid for this supposed boon! Fleeting as it ever is, fickle and vain, yet has the craving for popularity played definite part in the evil destinies of nations and contributed its influence in innumerable phases of individual association. The longing to be seen and to be heard, to be pointed out for admiration, acclaimed and applauded, is a powerful foe to all Man's highest interests. Its unrecognized residence in the heart is like a volatile fluid one drop of which can expand to complete permeation of a large building. Once the germ of personal ambition arises from dormancy, like a dark and evil genius, it will overshadow an erstwhile sweet and sunny mind; left unsubdued, its force increases to proportions such as to sweep away all honor, loyalty, mercy, and love: if there be aught to gain, fair and kindly friendship is sacrificed; gratitude shrivels and dies; loyalty gives place to cowardice; honor succumbs to treachery; and love is laid low.

The Theosophical student finds the subject of peculiar significance and special application, when he ponders the past of the Movement, and considers the present and future welfare of this none-too-popular Cause that he loves. For if Theosophy has not been popular, even less so have been its Messengers and Exponents. Therefore, since human nature is the same now as when Theosophy was presented, it may profit the thoughtful to cogitate upon what might have transpired had H. P. B. and W. Q. J. met with the applause of the multitude, or even the lasting favor of the majority within the Theosophical ranks. In that event, would so many "honest" doubts have arisen? Would there have been so much "sincere" protest,—"for the good of the Work"? Would there have been so many "mistakes" discovered? Would there have been so many *unable* to "understand" the Great Teachers, or sense in some small degree Their mighty status? After all is said, was it actual confusion and clouded discrimination that prompted the role played by many; or did terror of the unpopular party enter strongly into the betrayal and crucifixion of those Friends of the Race?

Anomaly enough: this *un*popularity, sooner or later, of each and all of the Line of Predecessors! For each has brought naught but blessing, and has been Himself *most lovable*. Why, then, this cruel fact, this blot on the escutcheon of Humanity? So far as the world

at large is concerned, the reason is obvious; for Theosophy calls it from the pursuit of selfish pleasure, to duty long deferred. But with those of the Household,—they who have proved the deadliest foes of all—how *could* such a thing be? The explanation seems to lie in the existence of two factions: the one jealous of the Teacher's knowledge and power and, so, busily engaged in His belittlement; the other a faction that *could* have "saved the day," but failed to do so, through fear that thus defending and supporting the Teacher, they themselves would be "unpopular," or ostracised by those whose worldly approval was their criterion.

This line of procedure has too long been the story. Over and over again, has the birthright of the Soul been bartered for "a mess of pottage"; and those who proclaimed that birthright betrayed to the Moloch, Popularity. But this is a new and better era, wherein the mistakes of the past are carefully scanned for present warning and profit. It has been said that "Three righteous men can save a city;" and just as truly can it be said that even a very few out of Earth's teeming millions stalwart enough to look "popular prejudice straight in the face" can always prevail—as has been *proven*, and thus stands for the encouragement and inspiration of all those who, down the future years, would continue the safeguarding of the Theosophical Movement, by preserving a nucleus of Universal Brotherhood. This accomplished, the voice of the people, ages hence, shall be raised for Truth and righteousness; and only falsehood and evil shall be *unpopular*.

On Making Karma

I do not suppose that it offers much consolation to think that we will have to avoid *making* "good Karma" as well as "bad"; for generally considered, both are personal and physical, relating to the lower self. We use Karma in performing duty, but our work is evidently not that of manufacturing any special brand for our own use and pleasure; we take it as it comes, and are happy as may be under the circumstances, learning to be happy under any. So, in any case, we will resignedly say "it is a good opportunity to learn something." Yet, we would have been equally glad had it been otherwise.—R. C.

THEOSOPHY AND THE MASSES

THEOSOPHY is an all-inclusive philosophy; not to be separated from it is the Theosophical Movement, whose objective is the *practical realization* of this philosophy in *life*. The philosophy and the movement are one, though all the problems of students have their source in a separation between the teachings as such and their practical applications.

Take the problems which revolve about the condition and welfare of the masses. Since the dawn of known history the plight of the masses has been the issue-making factor in the rise, growth and decay of nations and civilizations. This is no less true today than in the ages of the trackless past. Did humanity possess a larger perspective of history than the few thousand years which mark the remotest limit of *our* records, then the repeated mistakes of the past would be so impressed on our present age that men might at last resolve to build their civilization on a securer foundation. Man's initial mistake is to separate the welfare of the masses from that of the more progressed part of mankind; the result has been that the so-called classes have been plagued by the poverty and the suffering of those whom they have chosen to regard as their inferiors, while the "classes" found that, do what they might, they could not separate themselves from their more unfortunate and ignorant brothers.

What *are* the masses but fellow-pilgrims in the journey of all towards divinity — pilgrims whose rate of progress might be slower than those who think themselves well-advanced in the race of life? As a matter of fact, with the exception of a mighty few, the bulk of the pilgrims are moving almost shoulder to shoulder, man's delusion of superiority arising from the fact that external circumstances are regarded as indicia of spiritual progress. In their mad competition for the material and ephemeral prizes of life, men have thrown away the Jewel of Great Price — a prize which by its very nature must be shared with ALL, since the very instant one attempts to monopolize the philosopher's stone, it is lost; such is the impersonal law of life.

The woes of the world and the misery of the masses have their source in the refusal of men to share their gifts with their fellows. No true teacher of the science of the soul has ever barred anyone from the sphere of his compassionate efforts. When the Great Message reaches humanity, attempts are made by certain individuals

and classes to appropriate the teachings for themselves. They would fence in Wisdom very much as men stake off land and claim it as exclusively their own. The spirit capable of the one is also capable of the other. Does a man seek to keep divine knowledge for himself, all he gets are the external husks, the shell from which the spirit has departed; no sooner does a man stake off a choice plot for himself, than he finds himself a prisoner in his own enclosure. The only possessions which do not possess us are those which can be shared by all. "Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united."

The dark side of nature ever tries to simulate the work and the methods of the Masters of Compassion. Deception carries on its nefarious work with the tools and in the name of Truth; and the unwary, which includes the great masses of men, have been ensnared over and over again. No one has ever founded a party, or a sect without loudly proclaiming that it was done primarily in the interest of the masses. No despot or dictator, political or religious, ever imposed his will on the people without protesting great solicitude for their welfare. Avowed enemies the masses never have had; but Oh, for a savior to rescue them from their self-imposed friends! Torquemada considered himself the friend of the souls of those he burnt at the stake; and so has every demagogue, who, while pretending to champion the cause of the people, has used them to further his own insatiable ambition. It is through their needs and their aspirations that the masses of mankind are exploited by those who prefer to use their knowledge and position selfishly.

Man can never hope to remove the errors of the past until he first sees these errors in their true light. He can only really see them when he gets a proper perspective, and so judges of their true value in relationship to the *whole* picture of life. Theosophy alone furnishes such a perspective in its three basic propositions and objects. Universal Brotherhood is the immediate vision of the ONENESS of all life; the realization of this vision is the attainment of universal self-consciousness — the union of the individual self with the self of All.

While "profane" history cannot go back for more than a few thousand years, and can trace the rise and fall of but a comparatively few civilizations such as Egypt, Babylon, Persia, Greece and Rome, Theosophy records in its annals the growth and decay of

nations and empires which flourished in a remote past, when, according to most scientific teachings of our day, human life had not even begun on this globe. History has repeated itself, not for thousands ,but for millions of years. The law of cycles is the Key which will unlock more than one scientific mystery. Once grasped, the doctrine of cycles will not only enlarge our historical perspective a thousandfold, and so enable us to appraise accurately the actions and bases of past civilizations; but it will make us realize that no matter how remote the past, or whether we have any concrete records or not, the same impersonal and inexorable laws determine the birth, life and *the death or immortality* of MAN. Theosophy's final assertion is that there are no special privileges anywhere in the boundless Kosmos and that all must progress "by self-induced and self-devised efforts"; that we are as we are both as individuals and as a Race because of our doings in the immemorial past.

No problem is new. Every tendency, every idea, every attitude which exist among us today, have had their precursors and prototypes at the very dawn of our cycle of evolution. The panorama and the drama of evolution set forth in the cosmogony and anthropogenesis of the *Secret Doctrine* are nothing more than our own biography. We were there all the time in one condition or another. Life is beginningless and endless and in studying the evolution and history of a nation, an age, a planet or a solar system, it is *our* past and *our* future that we are considering all the time. The plot of the drama of life is the same everywhere and in every age, though the scenery, the setting and the scale on which the drama is enacted may differ from age to age. When man knows himself, as admonished by the Delphic oracle, he knows the whole of life — past, present and future.

Study of the past misses its mark if it does not teach us how to live in the present and how to build for the future. What is history's one outstanding lesson? Is it not the utter futility of selfishness and separateness? In spite of all the learned disquisitions of our university professors and textbook writers, even a child, if untainted by mere learning, has a direct perception of the truth that selfishness is the root of all evil. Brahmin and Sudra, capitalist and laborer, master and slave are in the same boat. When one or the other rocks that boat, the lives of both are endangered; and when one or the other upsets that boat, they both go down. It is the mad scramble for the choice seats that rocks and finally upsets the ship of life — the foolish voyagers having lost sight altogether of the haven towards which they were all bound. That

haven can only be reached when each one from his place works in unity with all the others for the success of their common glorious adventure. No one can separate himself from the common lot. The plight of the masses and the equal suffering by reaction of the others is due to the stubborn idea that the distinctions of race, creed, sex, condition and organization are divinely ordained, and constitute fixed divisions in Nature, instead of intermediate states in the march towards perfection. A more responsible attitude towards the masses will arise only when the whole of humanity shall awaken from the *maya* that mankind was created and divided into masters and slaves. "Accept your inferiority," says Brahmin to Untouchable, "for such is the order of life"; and the poor slave is in mortal terror of the dire consequences here and hereafter of even an unintentional offence to his Lord and Master. Priestcraft everywhere first subdued man in his inner spiritual and religious nature, and when man's soul no longer was his own, every other form of exploitation and enslavement was made possible. But periodically the worm turns and strikes back blindly; and wars, pestilences, famines and revolutions take their terrible toll. Nothing is ever settled unless it is settled right. After every social cataclysm, when the time for readjustment and reconstruction arrives, Man patches up a peace and the same errors are repeated over again. At best men deal with the immediate and external causes of their difficulties, losing sight entirely of the Central Cause from which all has arisen.

Theosophy may be defined as a philosophy of causes. As any particular cause can be traced back to a prior cause, so finally there is a Central Cause "from which all emerged, around and towards which all gravitates, and upon which is hung the philosophy of the rest." Theosophy works from the inner and spiritual planes of being and on these planes are seen the workings of the laws of unity and harmony. The tragedies of life arise from losing sight of the inner laws of harmony when we descend to the realm of separative life. Instead of a dispassionate and impersonal evaluation of life, passion and personality divide man from man, the strong enslaving the weak.

Unless all indications fail, a new light is dawning upon the masses of mankind — a light which is being born from the travail and the suffering which followed in the wake of the recent cataclysmic war. The Great War brought in its train far more than politicians and statesmen bargained for. They did not bargain

for the Russian Revolution and similar upheavals on a smaller scale in other lands. They did not bargain for the fierce reaction against the various religions, the cant and hypocrisy of the self-styled rulers and leaders of the masses. Theosophy has nought to do directly with politics, but every political and social upheaval which makes for the freedom of man's soul is part of the Theosophical Movement and must receive the sympathy of all true Theosophists. But sympathy is not enough — Theosophists must give these struggles *direction,* that the energy evoked be not merely expended in destructive channels.

Now more than at any other time does the world need the doctrines of karma and reincarnation; without them, the aroused masses will either sink into a blind, gross materialism, or again fall prey to the cunning of the sacerdotal caste. The truths implicit in the teachings of karma and reincarnation will not overwhelm the intelligence of a child, and were it not for the fact that the minds of the masses are poisoned by the dogmas of religion, they would have a direct perception of the reign of individual and collective responsibility throughout the boundless universe. No one would then seek power without a realization that he will be answerable throughout all eternity for the use made of that power. All would realize that there is only one safe way to use any power — for the good of all. All would then understand that nothing of an external nature, no mere change in the form of society can ever bring peace and contentment to the nations and races of the earth. It is only by the purification of the inner man through right knowledge, that we can solve all the problems of life and make of brotherhood more than a mere declaration of intention, whose practical attainment is forever deferred to some more convenient time in the future.

Much of the Karma, with which the more favored in intelligence are burdened is due to the mistreatment of such peoples as the American Indians and the African Negroes. Many of our racial problems, our crimes, and the general conditions of the slum population of our European and American nations might very well be the karmic retribution for the misuse of our intelligence and power in enslaving and exploiting them. The only way to work off this karma is by a complete reversal of past policy, in setting an example for good to less advanced brothers, thus saving them from setting up causes, in their turn, for consequences terrible and far-reaching.

The fact that so many classes of beings are evolving together on this globe ought to suggest to any thoughtful person that their

destinies are interrelated, in spite of the fact that some may be further advanced on the ladder of evolution.

Man is not to be separated from any part of life, whether that life is on the rungs above or on those below. Man is the *whole ladder* and he cannot afford to despitse any part of it. So wrote Mr. Judge, on page 18 of *Letters That Helped Me:*

> I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age. I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras; the elemental world, that too is myself. After pursuing this course awhile I found it easier to return to a contemplation of all men as myself.

THEOSOPHY THE AMELIORATOR

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions—even in governments abroad—are largely due to the better, the upper, the educated classes.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

With this issue, the character of the department of this Magazine devoted to Theosophy School is being modelled to another form, as the above caption indicates. All Youth-Companions everywhere, whether members of Theosophy School or not, are invited to send in questions which they would like to have answered. All who would like to answer questions for publication in this department are also invited to write to the Editors for the list of questions provided for each month's issue. Both questions and answers will be handled by the young people of Theosophy School. Contributors are expected to have their papers in *on* or *before* the first of each month. It is preferred by the Editors that each question be treated quite fully, as, if space does not admit of all the answers being printed in one issue, they can be held until another. It may also be that more than one answer to the same question will be given. Neatly prepared manuscripts are expected, although neat handwriting is acceptable when typing is not possible. Thus, enlightening one another, may all Youth-Companions grow full of that "enjoyment and satisfaction" which comes from constantly speaking and thinking of Theosophy, and doing service in its name!

WHY *is the Serpent symbol used on "The Eternal Verities"?*

The serpent holding its tail in its mouth symbolizes the cycle of eternity — the Great spiral of evolution. The Egyptians, and all the ancient peoples, believed this cycle to be a path of everlasting reincarnations — starting at the highest point of Spirit, journeying lower and lower into dense Matter, and then evolving higher and higher until the kingdom of Masters is reached. Many serpents have the power to change their skins every year, and come forth from the old ones, new serpents, just as we change our skins, or bodies, from life to life. *We* do not die. The Masters are called all down the ages Serpents, or Dragons, of Wisdom. Perhaps this is because they can put on a new skin, or reincarnate, when they want to, instead of when they *have* to, as most Egos do. But, though serpents have this wonderful power to renew their bodies, they are the most silent of creatures. Masters, too, though having all knowledge of Life, Karma, Cycles, and Reincarnation, and knowing how to *use* that knowledge, do not boast about how wise *They* are and what *They* can do, but tell men only what they need to know in order themselves to become Masters of Wisdom. On the book-cover, the Serpent stands for the Three

Truths, or the eternal verities which the book contains.

How can Life be everywhere? There can't be any life in this chair because the wood has been through a machine.

The fact that we can not see with the physical eye the motion *in* metal, stone, or wood and other similar substances does not mean life is not there. Long ago Theosophy taught that there is motion, or life, in every atom of these substances, whether we could see it or not. And now the scientists with their powerful microscopes and electrical devices have demonstrated not only motion, but regulated motion in them; that even in a stone there is a form of breathing, and a form of life and death. So, no machinery can take the life out of the wood; it can change the form and size, but it can not destroy the atoms of wood. The *life* in every atom causes all forms to hold together, whether in tree or chair. Neither man nor machinery changes the basic material of forms; life can not be killed.

Is it your Karma that you should be hurt purposely by another being? Was he making new Karma for you and for himself?

"This is a universe of law." We can not imagine any thought, action, word or thing outside the extent of the limitless law. The making of new Karma, or the setting up of new causes, is going on continuously; the meeting of old Karma, or the meeting of old results is going on continuously. So, if one being is hurt purposely by another, both the actor and the recipient are making Karma and suffering Karma simultaneously. But, they "make" it, not so much by the *act,* as by the way they think and feel in regard to the action. So, also, according to the way they think and feel will be their suffering, or lack of it. If both learn a lesson from the experience, their future actions will be different. Karma will thus balance.

Is God a Spirit? Auntie told me He was everything good and beautiful.

Your aunt evidently has the Christian idea of God as a *personal* being like ourselves, only with more powers and greater virtues. In order not to encourage this wrong idea Theosophists do not use the word "God" any more than is absolutely necessary (as it sometimes is with inquirers) in referring to the *Source* of *all things,* whether they are good and beautiful, or ugly and evil. The Source, Itself, is neither the one nor the other quality, but includes *all* qualities and creatures. So, "God" is not *a* Spirit, but includes all Spirits; God includes all evil Spirits as well as good. God is

no *being,* however high or low; It can not be spoken of as "He" or "She;" It is *im*personal. This impersonal Life is everywhere in Space, and will be when all good and evil things alike disappear from Space. Life Itself remains unmoved and unchanged, just as is Space, by whatever comes and goes in it. If you can think of "God" as *The One Life, The One Self* of all creatures, then you can say, God simply *is*—That which you can not describe by any quality or form or size or color. That God is in every one of us, and therefore we *choose* to do either good, or evil; to work for the good of the world or for ourselves. The *power to choose* can not be described as a form, or size, or color; but all beings exercise that power, which is a "God"-power.

Could a man like Lincoln reincarnate sooner than ordinary men, and if so, Why?

Lincoln was, as we know, a great man. All events point to that conclusion. He dedicated his life to his fellow men, which is in itself the mark of a great one. The fact that he came at a crisis in this country nearly a hundred years after the Adepts who were here during the establishment of Independence would indicate that he had some relation to those others in our early history.

As great as was the responsibility at that time, so great must have been the man that came then.

One can not point to one, then another, in history and say with absolute certainty here is a Great one, or there was a "karmaless" Adept. But it can be seen to a certain extent by their living sacrifices that they are not quite the same as ordinary men. If Lincoln was great enough to be karmaless, it may have been the Karma of this country that brought him back here sooner than the others who were going in and out of incarnation constantly. Again, it might be that an unselfish desire to help humanity might bring him back sooner. The same desire in a past life might build his karma to a point that would bring him at such a time of crisis.

However, the length of the period out of incarnation does not necessarily show the spirituality of the ego: for instance, an extremely materialistic entity would probably incarnate immediately after death. It is the *conscious* going through these states that shows a great Soul, and it is a conscious return to help others under law that brings such Egos as Lincoln at times of need.

CREED VS. LAW

"In human nature and in human destiny there are problems of which the solution lies beyond this world, which are connected with a class of things foreign to the visible world. The solution of these problems, creeds, dogmas, which contain that solution, or at least flatter themselves that they do, these constitute the first object and the first source of religion.

Another path leads men to religion. To those among you who have prosecuted somewhat extended philosophical studies, it is, I conceive, sufficiently evident at present that morality exists independently of religious ideas; that the distinction of moral good and evil, the obligation to shun the evil, and to do the good, *are laws, which, like the laws of logic, man discovers in his own nature, and which have their principle in himself, as they have their application in his actual life.*" (Guizot—*History of Civilization in Europe*).

THE dignity of man is not enhanced by his faith in and dependence upon a being whose existence is testified to by hearsay evidence, nor by the willing delusion of senses which accept as the work of a god things which men, as such, can neither cause to be, nor understand. In the quotation above presented problems are mentioned and a distinction made between finite conceptions of deity and the God within — the God which is Law, the "God" of Theosophy.

The solution of one's personal problems through creeds and dogmas has ever failed to provide a universal basis for thought and action, since gods are many but Law is one. In the attempt to solve one's problems, or the problems of all mankind, through the prescribed faiths and formulas of religions, a multiplicity of added problems is developed. The solution of the Catholic's problems is, for the Protestant, no solution at all; the Christian Scientist seeks a different course, and the Mohammedan is contemptuous of the efforts of all these "unbelievers," having his own peculiar solution.

The recognition of Universal Brotherhood rests not upon a milk-fed tolerance of all creeds nor upon a sentimental love for all creatures constructed of the same materials. Men say that a Jew is nourished by the same food as a Christian, that a savage mother loves her child as does a civilized mother, that a black man is as good as a white man (as long as he behaves himself) and flatter themselves they they are expressing brotherly ideas.

Nor is the ideal of brotherhood advanced by religions which postulate a *jealous* deity, who urges us to love our neighbor as

ourself — and promises reward or punishment, accordingly as his whims are catered to. We may well fear such a god; we can hardly respect him. "But," says a Theosophist, "If we consider this God as Ishwara?" Yes, if we so consider him, or if we so consider the deity of any religion, his alleged utterances become clear and consistent. But all men are not Theosophists nor are Theosophists interested alone in their own kind — universal brotherhood is a very inclusive term.

In those *laws* which man discovers in his own nature, which have their *principle* in himself and their *application* in his actual life is found a true basis for universal brotherhood. The laws (aspects of One Law) which man discovers in his own nature are in his nature because they are *universal laws* of cause and effect. They exist in every department of nature and are the same in every department of nature. Man discovers them in himself because he has learned to recognize them in the nature of every being. They have their principle in himself as they have their principle in *every* being, since this principle is the One Universal Principle, the deific essence of all creatures, the god within each being.

In the application of these laws in the actual life of man, we find a conscious acceptation of the idea of the essential nature of all Being and an intelligent, progressive evolution in harmony with the essential law of all beings. These ideas are the fundamental basis of universal brotherhood — they represent the fundamental propositions upon which the Secret Doctrine rests.

When man ceases to seek for the solution of all problems, individual or general, with the aid of an outside god who is not one with the laws he is supposed to create and administer, and learns to look within his own nature for the solution through the laws which have their principle in himself and their application in his actual life, his problems will diminish, and the knowledge of his true *self* will increase.

Theosophical Rooms

It does not surprise me that you find "something" at the rooms— and stronger at times than at others. Help comes often, *when least expected,* and it is liable to come at that place where the work is done which merits help. As the rooms are set apart particularly for Theosophy, there would be less obstacle there than elsewhere to such help.—*R. C.*

CONTROL OF SPEECH

THE argumentative attitude is of little value in Theosophy. It amounts to *each endeavoring to uphold his own position.* With this attitude, any kind of a statement calculated to undermine the opponent's position is generally considered proper, and is used regardless of the truth involved.

Control is the power of direction, and when exercised in one way, leads to its exercise in other ways until it covers the whole field of operation. A way to control speech is to think of the probable effect of what one is about to say. This insures deliberation, and the speech carries with it *the force of the intention.* This deliberation takes no appreciable time in practice — only thought towards it; a glance at effects; it is really an attitude of *purposive* speech wherein all the processes are practically simultaneous. If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost; everything should be made subservient to the ideal of control— if that *is* the purpose.

A good thing in regard to control of speech, is from the "Laws of Manu." In Occultism speech is regarded as an act, and the most difficult of all acts to control. To control speech there is required regular and persistent effort. The form of rule for speech is given as:

Let him say what is *true.*
Let him say what is *useful.*
Let him say what is *pleasant.*
Let him utter *no disagreeable truth.*
Let him utter *no agreeable falsehood.*

In the same line is Judge's admonition: "Let us use with care those *living* messengers called words."

These are good things to bear in mind at all times without making so much of them as to neglect other things quite as important.

—ROBERT CROSBIE.

ON THE LOOKOUT

Reductio Ad Absurdum

Dr. Douglas Clyde Macintosh, professor of theology at Yale, and Miss Marie Bland, an ex-war nurse, applied for citizenship in the United States. Their applications were rejected in the District Courts of Connecticut and New York. The rejection has been reversed by the Federal Court of Appeals; having eventuated in the first place because of conscientious reservations made by the applicants.

Dr. Macintosh stated that he would fight in no war which his conscience did not approve, and that he "could not put allegiance for any country before allegiance to the will of God." Miss Bland stated that she would serve on non-combatant duty in the front lines, or anything else except fight, owing to Christian scruples. The ins and outs of the case as given in the *Literary Digest* for July 12, 1930, should be *digested* by all Theosophists who are interested in the contemporay theocratico-political tendencies of the United States. For the distinction drawn between these cases and that of Rosika Schwimmer is purely a religious one, in flagrant violation of the letter and spirit of the Constitution.

Judge Handicapped

> "Judge Manton was evidently handicapped in his ruling by the decision of the Supreme Court in 1928 upholding the denial of citizenship to Madame Schwimmer. In order to get around that decision it was necessary for the Court of Appeals to draw as sharp a distinction as possible between these cases. It found certain differences, and they were mainly religious. Dr. Macintosh merely wished 'to keep pure his religious scruples.' Madame Schwimmer, however, was an 'absolute atheist,' and an 'uncompromising pacifist,' with 'no sense of nationalism.' When the court drew this contrast between the religous beliefs of various applicants, and justified these as a basis for granting or withholding naturalization, it came dangerously near to prescribing a religious test for citizenship.
>
> "It is difficult to see why, in a country devoted to the principle of a divorced State and Church, the courts should discriminate between hatred of war based on Christian conscience and hatred of war based on a more universal and more purely human form of conscience . . ."

PRESS COMMENT

The confused comments of the press are revelatory of the manner in which we have drifted loose from any true criterions based on the nature of the soul. *The Boston Transcript* remarks that "national allegiance with reservations" is a dangerous experiment, and that if citizens are to choose their own wars, "it is only a question of time until our unity as a nation ceases." If our unity as a nation depends upon abandoning our consciences at the dictate of someone else, then the sooner it ceases the better. The comment is politically silly and spiritually imbecile. What would in fact be more likely to cease is war itself.

The *Transcript* also remarks that the decision is unsound, because "it is not easy to see how any man is competent to interpret with exactness the will of God." Any man, must be meant, with the exception of jingo editors and like-minded politicians. During our late war the publicity and censorship agencies interpreted the "will of God" with ease, dexterity, and dispatch. A few months before the outbreak President Wilson was interpreting it with equal facility in exactly the opposite direction; according to which the "will of God" is as plastic to the recommendations of his putative interpreters as it was in the days of Moses.

A MAN'S SOUL

The play "The Man, Saul," which had its premier at the Pasadena Community Playhouse, and was taken on to New York for Broadway production, is of great interest to Theosophists, and to all who watch the course of the Drama hoping for signs of a new cycle. Modern plays have too long reflected the materialism of our days, portraying problems of merely personal and temporary interest, lacking those universal qualities which are necessary for enduring life. But, while "The Man, Saul" is crisply, realistically modern, its "frankness" to use a somewhat overladen expression of modernity never descends to vulgarity, never flaunts itself in an appeal to the prurient in human nature, but is an essential in character and plot development.

The awakening of a soul is the theme of this play, and the story runs thus: Of the two brothers, Saul and Marvin Holland, Saul, the elder, has been naturally endowed with exceptional advantages of glorious physique and robust health but is a ruthlessly bad man. Marvin, a pitiful weakling, physically, doomed to but short life in his frail body, is lacking in mental and psychic co-ordination, but

possesses sympathy, tenderness, acute understanding, having lived his life constructively where Saul has lived only destructively.

At the play's opening the Mother of the boys is lying on her deathbed, upstairs. Saul is expected home from jail, where he is serving a sentence for burglary, to bid her goodbye. Molly, Saul's wife, is discovered with Marvin in the family living-room beneath, discussing their future. She explains to Marvin that she cannot continue to live as Saul's wife, for he loves only her body; treats her only as body. She could forgive him his other sins, try indeed, to help him overcome them if he could recognise or need her ability to give him more than the physical.

"Unfinished at Birth"

Then Marvin gives her his idea, that Saul was "unfinished at birth" that he never had a soul; that he, Marvin, has been given all the soul that has been lacking in his brother. He tells her that he loves her with his mind and heart, with that great tenderness absent from the love of Saul; that he is to die soon and hopes that at his death his soul can be transferred into the beautiful body of his brother. He needs Molly's belief in his idea, her help. To his delight she grasps his meaning.

Saul comes, using his Mother's deathbed as a means to plan an escape in order to conduct a safe-cracking job. Marvin dogs his steps even as he enters the house he is to rob, and when Saul, discovered as he fumbles the job, made "nervish" by his uncanny brother, fires at and kills the man he would have robbed, Marvin claims the murder as his own. Marvin, in the deathcell, is calm, even exultant, for his execution will hasten his own soul into the body of his brother. Saul, in the same prison, is wild with rage and overcome by an uncanny fear that the sacrifice his brother is making will in some way change him. In his agony he calls out, "What is there for me to depend on?"

And Molly answers, "Depend on yourself, Saul!"

As word comes of the execution of Marvin, Saul bursts into tears, the first he has ever shed, and the final curtain descends as he begs Molly to be very tender to him—he must have from her that great tenderness which Marvin has always shown him.

We feel that the playwright did not intend us to think that by some supernatural agency the soul of poor Marvin was engrafted on Saul—though that is a debatable point—but that his devotion and sacrifice have awakened the rudimentary soul within. A faint

spark has been struck, which Molly is left to coax into full flame.

Sidney Robert Buchman has done much in stirring sophisticated audiences into tense, vital interest with the theme of a man's soul.

AN UNCOMPROMISING CLERIC

If the church were of importance any more, the row stirred up in it by the remarks of Dr. Peter Ainslie, pastor of the Christian Temple, Baltimore, would also be of importance. It is nevertheless a matter of some interest. Dr. Ainslie remarked bluntly that war "is un-Christian, and should not have the blessing of the Church in any form, and that therefore the office of army chaplain is a wicked anachronism and should be abolished." "There is no more justification," said he, "for being a chaplain in an army or navy than there is for being a chaplain in a speak-easy." It happened that Dr. J. N. Pierce, the regular pastor of the church in which he was preaching, is an army chaplain and that the present chief of Army chaplains, Colonel Yates, was sitting directly in front of the visiting minister during the sermon. The result may be easily imagined. Dr. Pierce wrote the erring dominie an indignant open letter in which he mingled a defense more warm than logical, of the churches and chaplains:

> In my judgment, you have insulted your country, insulted the churches of the United States, and insulted en masse the chaplains of the Army and the Navy.
>
> You stated that the World War was carried on by so-called Christian nations, that the responsibility for it, therefore, rested upon the Christian Church, and that churches and nations were indifferent and unconcerned with underlying questions of right or wrong.
>
> That statement maligns the United States and our churches.
>
> You have no right to ignore the underlying moral issues, and to fail to distinguish between the will for peace, which characterizes America, and the will for war, which has animated other parts of the world. (*Literary Digest,* May 10, 1930).

It is pleasantly noticeable, however, that of the hundreds of letters which were written Dr. Ainslie after the incident, five congratulated him to one which denounced.

ONE DAY RELIGION

Mr. Norman Thomas, leader of the Socialist party in New York, and an ordained Presbyterian minister, imagines the reactions of a Martian visitor to the earth, who:

> . . . would find that in every-day life it is regarded as more

important to know the judge than to know the law; that there is one law for the rich man and another for the poor; that there is one code for the black man and another for the white. He would discover that the petty offender frequently is punished more severely than the major. He would discover that the fourth offender convicted of shoplifting must go to jail for life, and that one who steals a whole oilfield is elected to our largest corporations. . . .

If the visitor would turn to our government, both national and local, he would find singularly callous standards, and recognize that in common thought a certain amount of graft and corruption is taken as a matter of course. He would find that our real temples are our banks and stock markets, and that in these temples some strange phenomena sometimes occur. He would be told of the needs of hospitals and schools and adequate housing, and he would hear the reply that there is no money for these things. Yet he would see the diversion of sums up to $50,000,000 for construction of battle-ships. He would find men professing brotherly love and teaching a doctrine of nationalism. (*Literary Digest,* March 8, 1930).

British Religion

The churches of both England and America appear to be drifting fast to oblivion on the same dark tide, since criticisms of the churches, both from within and without, are written almost word for word. As for instance, the Rev. Rhondda Williams, president of the Congregational Union of Great Britain, says that:

To pray for victory means asking God to bless our use of poison gas, boiling oil and incendiary bombs, treachery and lying and bayonets.

. . . it is high time that the Christian churches washed their hands clean of this war business . . .

It seems to me to be calamitous that the compilers of the new prayer book felt compelled to put in it, as one of the two prayers prescribed for wartime, the prayer from the present book. There is not a Christian element in it. But for the name of Jesus at the end, you might think He had never been heard of.

There is no greater proof of the incompatibility of Christianity and war than the fact that it is impossible to pray for success in war in a Christian manner. If God can really bless the use of the weapons of war, the world would go on better by cursing Him than by worshiping Him.

There cannot be a just war. The war that is fought in the finest cause is in itself atrociously unjust. You may go to war for a high ideal, but the ideal goes to pieces long before the war is over.

We cannot have war without moral degradation. The next

war, if we are in it, will be a world war. Not one of us can visualize the range of its destructiveness, physical and moral. (Miami *Herald,* Oct. 28, 1929).

"DESPERATE SITUATION"

Dr. Douglas Brown, president of the Baptist Union of England, preaching in South London, remarked that:

> If it were the balance-sheet of a limited liability company there would already have been consternation among the shareholders and the calling of a special meeting to consider with brutal frankness the desperate situation. The previous week, speaking in Norfolk, he had said that if the present spiritual slump continued unchecked, and if the deplorable drift continued for another ten years, organised religion for all practical purposes would be as the dodo. They stood staggered and humbled before the figures of failure, and it was no consolation for them to know that other denominations were no better off than they were. The generality of the gruesome facts increased their concern and deepened their anxiety . . .
>
> They could not afford to ignore or explain away the statistics. Any denomination which remained unmoved, undisturbed, and complacent, when its membership was ceaselessly declining and its young life drifting away by the thousands, and which refused to face the ugly facts seriously and practically was suffering from a sleeping sickness which might in the end prove fatal. It was no use trying to befool themselves. Something was radically wrong. Organised religion had fallen on evil days. In many places it was nothing more than a self-preservation society manifesting symptoms of further dangerous relapse. (*Manchester Guardian Weekly,* Jan. 24, 1930).

DISCONTENT IN ISRAEL

According to the *New York Times* of April 18, 1930, Rabbi Mitchell Salem Fisher, acting rabbi of Congregation Rodeph Sholom, resigned from the Jewish ministry giving his reasons as follows:

> I have definitely reached the conclusion that the current manifestations of the religious spirit render it impossible for me to continue without the impairment of my loyalty to those ideals for whose furtherance I entered the ministry. . .
>
> No sincere student of the American Jewish scene can fail to realize the tragedy now eventuating. Preachers enunciate ideals, but these must remain so indefinite, so unpointed, so unchallenging, so completely removed from the real issues of everyday living and struggling, that these ideals become patently and utterly vain. The rabbi becomes an exalted lecturer, entertainer and institution promotion agent. My colleagues may loudly protest, and will boldly assert upon learning of this letter that they are free. They may even think so. The fact remains that

> with very, very few exceptions none of them is the possessor of effective freedom. And those few who have won their fight to such freedom usually have done so outside of the conventional paths of rabbinical success.

It is reported that the Board of Trustees was to discuss his letter of resignation and perhaps to reply to it. It is in those "replies" perhaps, that a good part of the trouble lies. It is not the sort of thing to be replied to, but the sort of thing to have something done about it. Furthermore it now develops that a young rabbi, Abraham L. Feinberg, who, according to *The World* of Feb. 28, 1930, resigned from the Jewish ministry last year, ostensibly to take up a musical career, now confesses other motives, namely, also to protest against organized religion:

> He was, he said, a part of the post-war generation, which, he believes, has rebelled against organized religions. He will speak to his congregation tonight of the failure not only of the organized religion of the Jews but of the organized religion of Christians, the Buddhists and all sects with religious formulas, he declared.

His feelings are the same as those of Rabbi Fisher, but a little more comprehensive.

Three Exhibits

Three interesting exhibits throw considerable light—if in fact any were needed—upon the universal failure of the churches.

1. The results of honesty tests made on some 3,316 children by Prof. Pleasant R. Hightower, of Butler University. Each child was given eight opportunities for cheating, two for lying, two for showing loyalty, and two for showing altruism and service. Among the delinquent children, one boy who rated 2 in Bible knowledge, did not lie or cheat, while a girl in the same institution, who achieved 100 in her Bible rating, was at the bottom of the scale in all other phases of the test. His conclusions are as follows:

> The results obtained from the study show that the pupils with high scores and those with low scores on the tests of Biblical information reacted similarly on the conduct tests, thus indicating that there is no relationship of any consequence between Biblical information and the different phases of conduct studied.
>
> Even though this position seems entirely defensible, it does not show in the least that the Bible or a knowledge of it is of no value in character building. It does indicate, however, very definitely that mere knowledge of itself is not sufficient to insure proper character attitudes. (New York *Herald Tribune,* Sept. 7, 1929).

Meantime Prof. Thomas H. Howells, of the University of Colorado, made a survey of 542 students with somewhat similar re-

sults. 50 students were classified as radical, and 50 as conservative, and these two groups were subjected to thirty psychological tests to compare their capacities in other directions. It was found that the students in the strictly orthodox group were:

a. Less capable in solving different kinds of intellectual problems.
b. More suggestible in five different situations.
c. Less willing to endure distress in a competitive situation.
d. Less able to co-ordinate muscular activity in a competitive situation.
e. More able to increase efficiency in order to defend self in a dangerous situation.

An analysis of these five counts in the light of the divisions and functions of the human principles known to Theosophists, will be replete with interest to real Theosophical students.

CHRISTIANIZATION OF BUSINESS

2. The second exhibit is the so-called Christianization of business. *The Baptist,* as quoted in the *Literary Digest* for March 1, 1930, remarks that:

> The Christian ethics and regard for human values upon which the church has been insisting are coming to full recognition as indispensable principles of the economic life of the community. No longer must the Gospel in its social requirements face a stone wall of opposition from business interests. The minister or the editor who urges those requirements of the Christian religion is no longer threatened with the withdrawal of influential support. On the contrary, the most fervent and intelligent "amens" are apt to come from the banker or manufacturer in the pew. There is much land yet to be possest. There can be no compromise with mammonism in the message of the pulpit.
>
> But how different the outlook since the weight of big business is beginning to shift to the ethical, humane, Christian, and idealistic side of the scale.

WHAT IS MEANT?

Now just what does *The Baptist* mean by the "ethical, humane, Christian, and idealistic side of the scale" as conceived by Big Business? It is given. The editorial is a comment on the words of James Couzens, millionaire Senator from Michigan, who told the members of the Michigan Manufacturers' Association that:

> . . . those who profit by the capitalistic system, those who make money from the efforts of human beings, have an obligation to those human beings. *Stabilization of income must be*

> *accomplished. If we don't do it, Congress will, through unemployment and old-age insurance.* . . . We must deal with the problem of unemployment, which I regard as the greatest economic blot on our capitalistic system. (Italics ours).

"Idealistic" View

This is a curious "idealistic" view as to why unemployment happens to be considered a blot on the capitalistic system.

> He said also that high-pressure salesmanship had caused many people to buy luxuries which they could not afford, and would not be able to pay for. "This pyramiding of installment sales into billions of dollars—did you think it would never stop?" he exclaimed. "I want to say that you are not going to have a good 1930. . . . Business can not be good, and you can not make money unless the public are in a position to consume your product."

The association's retiring president said that its officers "have had this question of stabilization of employment up with some of the larger corporations of this section, *advising them to do it before it is done for them.*"

All of this, in the opinion of *The Baptist* editor, is "a frank acknowledgment of the capitalist's obligation." Whether the Editor is astutely trying to make the best for a bad case, or whether the ethical perceptions of the modern churchman have become as completely mammonized as the words would seem to indicate, is a grave question. No wonder Prof. Edward A. Steiner, of Grinnel (Iowa) College, speaking to a meeting of ministers, remarked that:

> The church in Russia, receiving what appears to be desecration at the hands of the atheistic Communists, is only getting its just due, and the church of the United States, fast losing ground in the face of commercialism, is also receiving its just due.
>
> The American situation is due to the growing unpopularity of the church "because the ministers are succumbing to the attack of commercialism."
>
> The philosophy of the "God of size and wealth" is towering over the true God as the skyscraper towers above the humble houses of worship. (*Los Angeles Times,* May 27, 1930).

Prison Problems

The third exhibit is provided by the disgraceful and unparalleled nation-wide riots which have shaken American prisons over the past year. Under Karmic law obviously no one can be either in prison or out of it, either a criminal or a policeman, without having prepared the foundation for it, either in this or other lives. That part

is water that has run under the bridge. The dynamic and presently potential question is our own social and moral attitude towards these matters, which is contemporaneously creating new Karma.

ATTRIBUTED CAUSES

Among the attributed causes are overcrowding, bad housing conditions, idleness, inadequate food, poor discipline, and the mass treatment of men who should be considered as individuals. But the outstanding cause of prison disorders, the experts seem to agree, is the prisoner's loss of hope. Desperate men take desperate chances.

"As long as you continue to starve the spirit by withholding human hope, prisons will be caldrons where passion and emotion shrivel into bitterness and hatred," says Warden Lawes. Altho "there is no panacea for prison ills," this expert tells us:

> "Our prisons are overcrowded because hundreds of men in every prison do not belong there at all.
>
> "They should be at home and at work.
>
> "When we shall have learned that the underlying principle of successful penology is to keep men out of jail, rather than in, we shall have gone a long way toward the goal.
>
> "Our prisons are overcrowded not because there is more crime to-day but because we are more conscious of it.
>
> "Prison troubles in most States, as in our own, grow from strait-jacketed, inflexible parole systems.
>
> "The general penal policy throughout the country of long prison sentences, with corresponding reduction in releases on paroles, has resulted in congestion in almost every institution . . .
>
> "Effectively handled, efficiently and intimately guided, thousands of prisoners could safely be released from our prisons throughout the country.
>
> "There would be an end to crowding. Real classification and segregation would be possible. Work would be more general and, important beyond measure, the hope of earlier release would be reflected in the prisoners' institutional conduct."

CONFIRMATION

Dr. Hastings H. Hart, specialist on delinquency and penology of the Russell Sage Foundation, agrees thoroughly with Warden Lawes. He recommends additionally:

> Active measures to promote a better morale among the prisoners and prison officers as well. This is to be accomplished partly by a change of public sentiment in favor of the rehabilitation of the criminal rather than the exercise of the spirit of revenge which has permeated our legislation and our

administration of criminal law.

We need to follow the example of Great Britain in recognizing that harshness and injustice breed and increase crime, and that milder methods wisely used are consistent with good discipline.

We need to follow Warden Lawes and other intelligent wardens in recognizing that recreation, good reading, good music, school work and flower gardens are wholesome and reformatory agencies.

We must rid ourselves of the notion that if you shut a man up in his cell and let him sit and brood over his real or fancied wrongs he will straightway reform and become a good citizen.

Dr. George Kirchwey, former warden of Sing Sing, says:

We have men herded together in cells which are ill-ventilated, insanitary, without adequate plumbing, often swarming with vermin; most of their time is spent in idleness; their diet is insufficient and poorly balanced. . .

If we would eliminate the danger of the "explosions" that have been occurring recently, we must first of all establish decent living conditions for our prisons.

While the men are serving their sentences, every effort should be made to keep up their morale, to keep alive and stimulate their self-respect, and to prepare them to take their places in the world when they go forth from prison. To accomplish this, they should be taught some trade, if they have none—and very few of them have—so that they will be able to make their way. Occupation of some sort should be provided for every man. . .

Above all, the prison must not rob a man of his self-respect.

Reform Schools

Dr. and Mrs. Sheldon Glueck investigated the lives of 510 men who left the Massachusetts Reformatory during the years 1911-22. Five to fifteen years later, 80% of them were still criminals.

Dr. Richard C. Cabot, Professor of Social Ethics at Harvard University, considers this "damaging evidence against the reformatory system in general," and the worst of it is that the Massachusetts Reformatory is probably one of the best in the country. Dr. Cabot asks pertinently:

Why should men thoroughly accustomed and habituated to crime and to dissipated and deteriorating habits of living, men interested in no honest work, in no harmless recreation, men with but the feeblest of home ties—why, I say, should such men change all these bad habits and acquire good ones, merely because they are confined for a little over a year in an institution where they are forced to do work in which they have little or no interest, work chosen without reference to their future

> career or to their present tastes, and pursued, not principally for its educational value, but for its economic results, for which the prisoners care nothing? These are the conditions which this book reveals. (*Literary Digest,* March 1, 1930).

Why, he asks further, should this regime reform anyone? It is interesting to know that one of the indictments which he holds against the reformatories is that the work is uninteresting and uneducative. Inasmuch as the tendency of machine civilization is to make all work "uninteresting and uneducative," is it not possible that here is one root of the great weed of American crime which has been overlooked? It is further noteworthy that 60% of these cases come from homes broken up by divorce or otherwise. The effect of divorce upon the younger generation in this case is exactly in accordance with the results of many investigations recently made along the same line, as well as with the experience of every observant school teacher and social worker. Considering the casual nature which the American institutiton of marriage—the Grihasta area and thus the center of the whole social order—has taken on by a sort of common consent, is it to be wondered at that our social system is filled with menaces?

MYSTICISM

> The picture it sees may be merely a creation of its own mind in which nothing really exists except itself. The universe which we study with such care may be a dream, and we, brain cells in the mind of the dreamer.

The above is not an excerpt from the *Secret Doctrine* nor from the tomes of some mystically-inclined philosopher.

It occurs in the annual report of the Smithsonian Institution, 1929, in the wording of J. H. Jeans, secretary of the Royal Society of Great Britain.

Mr. Jeans then goes on to demonstrate the continuance of the dream state in the scientific mind itself by the remark that "man has existed at most on this planet about 300,000 years."

To suspect that one dreams inaugurates the beginning of waking. Some, such as Dr. Osborn, who now sets the age of humanity at 6,000,000 years, have progressed measurably toward a real integration of consciousness.

In *Mysteries of The Soul,* by Richard Mueller Freienfels occurs the following passage:

> Our whole civilization threatens to crumble if the belief in the soul upon which it rests or seems to rest should prove to be erroneous . . . Man has not a soul but is soul . . . for his whole life is the unfolding of the soul . . . In the place of the immortality of the soul we set the doctrine of the infinity of the soul.